God deuoute relygyous doughters
ye haue here sente vnto me your rude
of layne Inglysshe / and done requyre
me / other to amende / and reforme /
engrysshe / or ells to translate the rule
of newe. I haue (after my powre
wer) folowed the one parte of youre
desyre. For to amende your translacyon passed my
power and wytte. For sometyme vnto me so feaboure
rough / or rude / and not after the cõmune engrysshe
of this countree. And also the translatour hath longe
vsed the boke the straytte lettre. Which e thynge
in translacyon / bothe (many tymes) rendre the ma-
ner bytte blynde / and muche vnfaucrye / by reason
wherof / your translatour in gyuynge ouer muche
vnto the lettre / hathe (in some
places erred) and not rendred the true sentence of
the texte / after the mynde of the auctour. I beseche
you (therfore) that you shoulde me iuuple / though the
wordes here in this translacion done vary from the
wordes of youre translacion / so / in euery speche / one
sentence may be spoken diuersly / and by dyuerse
wordes / and yet the same selfe sentence remayneth
vnremoued / as ye shall se here in ỹ fyrst clause
of fyrst lesse of the rule. Sanctorum diligatur deus.
What is after your translacion / louyng vnto god
Now se how we
sentence may be vary / and yet by bothe / same is effected
God before all thynges be euer beloued.

iij. God shulde be aboue all thynges beloued.
iiij. Let god be euer beloued before all other thynges.
v. God must be of duety beloued aboue all thynges.
vj. It is bouedyent and necessary to loue god aboue all thynges.
vij. No thynge may of right be so beloued as god,
viij. nor thynge shuld by reaſō be more beloued than god.
ix. Ye must aboue all thynges loue almyghty god.
x. Ye shulde aboue all thynges loue god before all thynges.
xj. It wyll that before all other thynges you loue our lorde god.
xij. Let euer your loue be vnto almyghty god aboue all thynges.
xiij. your entente must chefely aboue all thynges be vnto god.
xiiij. Let euer in your herte and mynde god be aboue all thynges preferred.
xv. Let no thynge be equall vnto god in your loue and
xvj. Let god be euer in your mynde and before aboue all thynges.
xvij. Let your desyre alwaye be alwaye vnto god alone.
xviij. Let euer the loue of your vertuous labour be aboue any reward
xix. Put euer the loue of god before any other loue.
xx. Loue god best of all thynges.

Thus ye may se in a fewe lynes in englyshe the sayed
xx. wayes / yet all is but one thynge. That all thynge
is best in my mynde that best may be pleasynge
vnto god and after the lyfe of the auctours. And there-
fore I haue / I pray the reader to pardon me / vsed
more termes.

Luc. xiiij

gyon is an entrepryse of grete buyldynge and ieo-
pardous batayle. For all is here spirytuall appur-
teynynge vnto the soule, and therfore sholde all per-
sones that wolde profesſe ony rule, knowe well what
they take vpon them. They sholde fyrst se, or here
the rule and ordynaūce of the profession, and haue
it well expounded and declared vnto them. And than
sholde they hym self examyne and enserche the same,
proue them selfe whether they haue strengthe and
ben able bothe in soule & body, to perfourme and kepe
the same, and to do their bole duety therin. For I
dare well assure you, that euery good deuout & ver-
tuous persone is not apte ne mete to be a good reli-
gyous persone. For euery good man is not apte or
mete to be a good fysshar or reder, ne euery good wo-
man to be a good fysshe wyman, or a good lauster-
For vpon persones that fayne wolde be religyous,
can neuer be to moche serchynge therunto, somewhat hem
notwithstondynge, in here approuynge the habytes of religyon.
For many therfore haue the fyrst rule, than proue
and assaye themselfe therin, and yet thereby lerne
ere they take them, what company they were
professed. For it must nedes be true, the holy ghoost
sayth, the wombe fayleth, and vnkynde vnthryfte
ne bone is neuer made be good & innocent, with vnthryfte
ne vnkynde. Therfore ere they take vpon them
(as fayre as they euer haue knowlege) the rule is
kepte. Notwithstondynge some couentes and per-
sones profesſed, hen lothe and (as I haue sene) dem
dure vnkyndenesse dayes for theyr rule. Where
of (I thynke) may be mervayled, seth after natural lo-
uynge reason, euery thynge that is good, the more it

be knowen & the moze cõmune it be/the better it is/
And some thynges that ben very good knowen/ben
not good/except they be knowen & commune. As hole
holy scripture/the rules of religyon/all maner of holy
doctryne & techynge. Wherfoze our lorde & sauyour
Jesu commaunded that his rule shulde be knowen
and cõmune/saynge vnto his holy apostles. ¶ Go ye Mar.vlt.
preche & publyshe euangelium omni creature. Go ye forth
(sayd he) and preche the gospell my rule vnto euery
maner of creature/that is to meane/vnto all perso-
nes/good & badde. The priuate cõsayls of worldly Thob.xij
kynges/may be kepte secrete/but euery lawe shulde
be openly knowen. Heretykes/traytoures/theues/
and mysdoers/done kepe theyr maters secrete. But
trouth seketh no corners. For/as the comun sayeng
is/be (sayd they) trouthe neuer shamed his mayster.
Why than ben they so lothe to shewe theyr rule/
surely by cause they do not kepe it/and therfoze ben
they lothe & afrayde to be knowen as they be/that
is to saye/heretykes/Pylmatykes/and very trayt-
ours vnto the ordynaunces of theyr rule and profes-
syon/as the comunyne heretykes and Pylmatykes
ben vnto the lawes and ordynaunces of holy chyrche/
and theyr professyons of Chrystyanite. Our sauyour
sayth. Qui male agit odit lucem. &c. Who that Joh.iij.
doth euyll/hateth the lyght/the mysdoers wolde
not they/yf theyr workes shulde be knowen/bycause they
shulde not be kepte secrete for them. The cause than
why many ben so daungerous to shewe theyr rule/
is that they kepe it not/for rather (that I moze do
fere & wene) they wolde make the rule shulde be kepte/
but rather they wolde fulfylle customes/for I knowe

by eyther reuerence of suche persones as done kepe theyr
rules & ordynaunces as the reuerende fadres frere
obseruantes charter houses. This poore place and
some other places they be not lothe to haue theyr
rule but rather wolde they be glad theyr rule were
vnto all persones cõmunly knowen in moste clere &
open maner for ye edifyenge of all christyans. See
Math.v. is the counseyle of our sauyour. Luceat lux vestra
coram hominibus. Let your good workes (sayth he) be
example geuynge vnto all persones. I praye you there
fore in christ Jesu christi. That is to saye for the
tender loue & moste vrgent kyndnes of our moste
swete sauyour Jesu christ that you appointe & de
termyne & ordre your selfe with all herte study &
mynde to kepe your rule. And than esse not where
your rule who rede your rule who knowe your rule
Rede it your selfe knowe it your self preche it teche
it & openly shewe it. Be no thyng afrayde ne dis-
mayde therof for ye shall kepe it & worke it. For vnto
ende haue we taken this poore labour of trãslatyon.
And also for yt more knowlege & declaracyon therof
we haue put therunto our myndes & ioyned therunto
the fruytfull exposicyon of ye grete clarke & holy sayn
called Hugh de sancto Victore a reuerende fader amõg
abbottes of ye same religyous rule. Whiche ye shall haue
as shortly as we may bryngē it vnto ende. Farthe
more tyme & ouer I beseche you of your deuout
prayers. And thus Jesu our moste swete lorde
louynge mayster preserue you all. Amen.

Thus endeth the prologe of the translatour.

¶ The rule of saynt Augustyne/translated out
of latyn into englysshe/indyfferently
vnto both the clerkes/that is to
saye vnto ȳ brothers and
systers of that ȳ=
fessyon.

¶ The fyrst chapytre.

Dere beloued relygyous frendes/
ye must aboue all thynges loue
almyghty god/& than ȳ neygh=
bour. For these cõmaũdements
ben vnto vs fyrst & pryncypally
gyuen and cõmaũded. We ther=
fore done charge & cõmaũde you
that ben conuerted & dyzyed in the monastery/that
you obserue & kepe these thynges that done folowe.
Fyrst that you dwell & byde in your hous quyetly/
restfully/and agreable togyder in all goodnes/for
thertunto ye be gadzed togyder in one couent/& that
you haue (in our lorde) one herte/one wyll/and one
mynde. And that also you neyther name ne call ony xij.q.j.nõ
thynge properly your owne/but that all thynges dicatꝫ de
be vnto you commune. And yet forther/that euery cassian⁹.
thynge ye shall hede/as mete/drynke/& clothynge/ li.iiij.ca.
be distributed/deuyded/& assigned or appoynted vn= xiij.de in=
to euerych of you by your souerayne/not equally stitutꝫ re=
or in lyke porcyon vnto all (for you be not all of lyke nũciãtiũ.
strength) but rather it so be deuyded as vnto euery
persone is necessary. For so done we rede in ȳ actes Act.ij.
of the apostles/that all thynges were vnto them cõ=
mune/& vnto euerythe was deuyded & departed/as

vnto eueryche was necessary. And therfore suche persones as in ỹ worlde whan they entred the monastery had ony substaũce of goodes/let them haue gladde mynde/& good wyll/& desyre it be cõmune. And suche as no thyng had/let not them seke ne desyre in ỹ monastery that they coude not/ne were of power to haue abrode in ỹ worlde/yet notwithstandynge that ỹ is necessary for theyr infyrmite & nede let them haue/allthough theyr ponerte were suche (whan they were abrode in the worlde) that they myght not/ne were of power to haue that was necessary/yet neuertheleſſe let them not thynke them selfe therfore happy and well at ease/bycause they haue foũde within the monastery/fode/clothynge/ and other necessaryes/suche as without they coude not haue/nor yet let them stretche out ỹ necke ne be the more proude/stately/bolde/or malapert bycause they ben now accompanyed as felawes wt thole persones/vnto whose presence(wout in ỹ worlde)they durst not approche ne presume. But let them rather lyfte vp theyr hertes vnto heuenly thynges/& neyther seke ne yet desyre or coueyt to haue ỹ vayne thynges of this worlde/leſt therby ỹ monasteryes sholde were profytable vnto ỹ ryche/& not vnto the poore persones/yf therin the ryche were rekened & brought lowe/& the poore bolne vp with pryde.

¶ The seconde chapytre.

AND agayne suche persones as in the worlde semed to be set by/and to be of reputacyon/let not them disdayn/haue

ſtoꝛne/ne be wery of theyꝛ felawes/ that from po-
uerte came vnto that holy cõpany/but let them ra-
ther ſtudy & deſyꝛe to reioyce & be gladdeꝛnot of the
dignite and honour of theyꝛ ryche kynne & frendes/
but of ỹ cõpany of theyꝛ pooꝛe felawes. Noꝛ yet let
them(yf they gaue oꝛ brought ony of theyꝛ worldly
goodes vnto the cõmunty) loke to haue thanke pre-
eminente and the moꝛe to be ſet by therfoꝛe. Noꝛ
yet to be proude of theyꝛ ryches bycauſe they gaue
them vnto the monaſtery moꝛe than yf they had(in
the worlde) enioyed and vſed them at theyꝛ owne
pleaſure. Foꝛ (of a ſurety) euery other iniquite and
ſynne/what ſo euer it be is exercyſed in yll werkes
to bryng them to paſſe oꝛ vnto effecte / but pryde
lyeth in wayte of good werkes to cauſe them to pe-
ryſſhe and come to nought. And what auayleth it
to ſparpoyle and dele foꝛth goodes vnto the pooꝛe/
and ſo (in worldly ryches) to be made bare and ne-
dy/yf the wꝛetched ſoule be moꝛe proude in deſpy-
ſynge and foꝛſakynge of that rycheſſe/than it was
in the poſſeſſyon and vſynge of them at wyll/plea-
ſure/and lyberte. All you therfoꝛe(I ſaye)lyue and
be conuerſaunt togyder teſtfully of one mynde and
agreably/and in your ſelfe eche vnto other amonge
your ſelfe do honoure vnto almyghty god / whoſe
temples/mancyons/and dwellynge places ye now
ben made and oꝛdeyned. And in your pꝛayers and
ſeruyce of god in the due houres & tymes appoyn-
ted and aſſygned / be you euer dylygent and hedy.
In the oꝛatoꝛye chyrche oꝛ place of pꝛayer / let no
perſone do ony werke oꝛ beſynes but onely pꝛaye.
Foꝛ therunto the chirche was oꝛdeyned and made/

and therof hath the name of an oratory. The cause wherof is / that yf ony persone (besyde busyes and the houres appoynted) haue leyser and wolde there praye / the other persones that in the chirche wolde do ony other labours or besynesse / sholde not vnto them be impedymēt or lette. And whan so euer you done praye and serue god with psalmes / ymnes / or with other dueties / let euer the same thynge be remēbred in your herte and mynde / that is vttred / spoke or songe by your mouth. And neuer coueyte you to synge but that you knowe by auctoryte sholde be songe. And yf ony thynge be ordeyned not to be songe / let it not be songe.

¶ The thyrde chapytre.

cassian⁹. li.iiij.ca. xviij. de institutz renūciāc.

DIrecte you also and abate your flesshe and body by abstynence and fastynge from mete and drynke / as moche as your nature helthe and strengthe may bere. And yf ony of you may not faste / yet shall they take no fode besyde meletymes / but whan they ben seke. And whan ye be set at the table / ye must contynually vnto the tyme ye ryse therfrom / gyue good eere and herkenynge / and without noyse or contencyon / take good hede what (after your custome) is redde amonge you / so that not onely your mouthe take mete / but your eeres and herynge do also honger and desyre the worde of god. And yf suche persones as (of olde custome) ben seke or feble be otherwyse entreated and prouyded for / than the other that ben hole and (by custome) more

Ibidem. ca. xvij.

stronge in vertue/ let not the hole persones grudge
ne ony thynge be greued therwith/ nor thynke it vn-
iust or wronge. Nor yet sholde they iudge or thynke
the feble persones more happy or better at ease/ by-
cause they haue that they haue not/ but rather shol
de they reioyce and be gladde of theym selfe/ and
thanke god that they ben able to do that they ben
not. And yf vnto suche persones as haue come vn-
to the monastery from delycate educacyon and ten-
der bryngynge vp/ ony mete/ clothynge/ or other
necessaryes be gyuen/ that vnto the stronger per-
sones be not gyuen/ whyche persones in that they
be stronger ben more happy and in better case/ let
not those stronger persones grudge therat. But ra-
ther let them consyder and wey how lowe they ca-
me downe from theyr estate or degree/ that lefte
and forsoke the seculer lyfe of pleasure to come vn-
to this lyfe of hardnes and labour/ all though they
be not able to attayne and reche vnto suche fruga-
lite and moderacyon (called in commune englysshe
good houlbondrye) as ben the other persones that
ben (of nature) more stronge in body. Nor yet sholde
all the hole company coueyte or delyre that they se
a fewe persones haue/ whiche thynge they haue
not bycause they be had in more honoure or reue-
rence/ and more in fauour/ but that rather they ben
the more suffred and borne. And why sholde not all
delyre lyke. Lest by that meane sholde happe or
fall a grete peruersite and abhominable myschefe/
that in the monastery (wherunto theyr strengthe
and power) the ryche and noble persones sholde be
laboryous and contynually occupyed/ the poore per-

lones of lowe degree sholde be made delycate and ydle. And yet as it is necessary for the seke and feble persones to kepe a dyete/ and take the lesse fode (for the tyme) leest they sholde be greued or hurte therby/ so is it conuenyent that after theyr sekenes they be so entreated and cherysshed that they may the soonrr be recouered. And that all though whan they came in to relygyon/ they were in moost depe pouerte or nedynes. As though theyr late sekenes or feblenes sholde put them in suche case or state/ as dyd the ryche persones theyr fore vsed custome. But notwithstandynge whan they haue recouered theyr olde strength & ben hole/ than let them retourne vnto theyr more happy & gracyous custome of harde lyuynge. Whiche so moche more becometh the seruaūtes of god/ that they haue lesse nede than the other. Lest also ỹ pleasure of delycate fare sholde contynewe with them that now ben hole/ whome very necessyte releued whan they were seke. And let them euer thynke & iudge those persones moost ryche/ that to suffre hardnes ben moost stronge. For better is it somwhat to nede and wante/ than to haue ony thynge ouermoche.

Eccl. x. in fine.

¶ The fourth chapytre.

LEt your habyte or araye/ neuer be notable/ nor euer haue you pleasure in clothynge/ but in good maners and relygyous behauyour. Whan ye go forth/ go togyder. And whan ye come whether ye go/ byde togyder. In

your place/habyte/standynge/and in all your ge=
stures/mouynges/sterynges/and behauyoure/
shewe you euer your good and godly cõuersacyon.
Doo that ye no thynge do that sholde sclaundre or
offende the syght of ony persone/but rather that
sholde become your perfeccyon sanctite and holy=
nes. And though ye fortune to cast your syght or
loke vpon ony frayle persons/yet may you not fyxe
your syght ne loke stedfastly vpon ony suche lyght
persones. For whan ye go forth of your monaste=
ry/it is not prohybyte ne forboden you to se or loke
vpon frayle persones. But to haue appetyte or de=
syre to haue or to mysdo them/or yet to be had or
be mysdoed of them/is euer synfull. For the concu=
pyscence and carnall mocyons of frayle persones/
not onely in the preuy affeccyon and inwarde de=
syre/but also in bothe the syght and affeccyon hath
mynde/appetyte/and vnlawfull desyre to haue and
to be had. And neuer may you saye ye haue clene
and chaste myndes/yf you haue wanton syghte
and vnchaste lokes. For the lyght eye and vnchaste
loke is the messenger of the lyght mynde and vn=
chaste herte. And whan so euer suche persones (all
though without speche) onely by lokynge eche vp=
on other/done shewe forthe theyr carnall myndes
and vnchaste hertes/and after the concupyscence
and desyre of the flesshe/eche done take pleasure
at the carnall fauoure of other/all though there be
none vnclene touchynges of the body/yet (by that
reason conselue) dothe that vertus of chastyte flee
and auoyde from theyr saules and maners. And
let not thole persones thus soo doone fasten theyr

lokes or syght vpon other wyght & frayle persones/ &
that done also loue to haue agayne theyr syght and
lokes fyxed vpon them/let not them (I say) thynke
ne suppose they be not seen ne preyued of other per-
sones whan they so done. For in dede they ben seen
& preceyued/& that of suche persones as they wene
not ne wold trowe fore. But though (in case) it were
preuy and no persone sawe them/what wolde they
thynke or do of hym & loketh from aboue/almyght-
ty god/from whose syght no thynge can be hydde.
Wolde they suppose or thynke he sawe them not by-
cause he is so pacyent/& so dothe suffre them in that
yll and myshehauyour/whiche he dothe se in dede/
and whereof he hath sure & certayne knowlege. Let
therfore the holy religyous persones fere & drede to
displease hym. So that therby they haue not wyll
ne consent/synfully to please or cõtent y other frayle
persones. Let them thynke & suppose that god doth
se/and beholde all thynges/that they therby haue
not wyll ne consent vnlawfully to se or beholde those
frayle persones. For in this thynge may haue some
maundement by holy scripture to fere & drede god.
puer.xb. Where is sayd. Abhominatio est domino detrec-
tatium. Our lorde god dothe abhorre that persone
that dothe fyxe or fastren the syght or lokes. Whan
so euer therfore ye mu ben togyder in the cherche or
ony where elles/where suche frayle and wyght per-
sones ben present/take you good hede and a wayte
eche vnto other. And amonge your selfe be you ke-
pers of your chastite/and of your religyousnes
honeste. For our lorde god that prouyded and ordey-
ned this ye dide you by this same ayes of your owne pro-

meanour and deseruynge: preserue and kepe you. And yf (by chaunce) ony of you perceyue and spye this wantonnes of lokes Wherof I spoke: in ony of your felawes / forthwith warne them therof / that no ferther inconuenyence come or growe of ỹ same / but that rather that thynge that so began: may be shortly corrected and reformed. But yf at ony tyme after the sayd warnynge: you do se or perceyue the same persone do agayne the same thynge / let them that done fynde and perceyue it: shewe it forth / and proclame the defaute / that the offender may be cured / corrected / and reformed. Notwithstandynge the offence or defaute sholde fyrst be shewed vnto an other persone or twayne / that by the mouth and informacyon of two or three persones: the same trespacer may be conuycted and proued gylty. And by suche competent correccion and reformable rebuke: be also restrayned from his iniquite and euyll. And for all that / you shall not thynke or iudge your selfe euyll wylly / fraude myynded / or malycyous: Whan you shewe forth suche offences or defautes. For (of a secrete) you ben more noyous and greter enemyes vnto those offenders (syth ye myght in shewynge theyr defaute correcte and reforme your felawes) than ye be whan (by your sylence) you suffre them to perysshe. For yf (in case) your felawe had a wounde or sore in his body / which (for fere of cuttynge or for drede of payne) he wolde hyde & kepe secrete: were it not a cruelte in you to kepe that counseyle: and contrary / a grete pyte / compassyon / & of grete meryte to shewe it forthe? How moche more than sholde you shewe the offence and defaute of your

v.q.v. nō vos iudicetis.

felawe / lest it sholde rotte & matter inwarde in his
herte. Yet notwithstandynge before the offence or
defaute be shewed vnto any other persone or per-
sones / by whome as recordes the sayd trespacer (yf
he wolde denye or defende the defaute) sholde be (as
is sayd) convynced and proued gylty / it sholde fyrst
be shewed vnto the souerayne. That yf the persone
were negligent or frowarde and wolde not be warn-
ed and reformed by the persone that fyrst founde
the defaute / than sholde his offence be fyrst shewed
vnto the souerayne / yf peraduenture the same tres-
pacer / myght so more secretely be reformed / and the
defaute no ferther to be openly knowen vnto ony
other persones. But yf the trespacer wolde denye
the offence: than must ye other recordes be brought
forth / and that before the hole congregacyon / that
the same trespacer may (not onely of one recorde be
accused) but also of twayne or thre / be convycted
and founde gylty. Whiche thynge to proued / that
same trespacer (haue for his amendement and re-
formacyon) correccyon and punysshement / accor-
dynge vnto the iudgement of the presydent or sove-
rayne: vnto the dyspensacyon and appoyntment of
whome / the same iudgement dothe appertayne:
Whiche correccyon and punysshement / yf the sayd
trespacer wolde not take ne suffre / but vtterly de-
nye & forsake it: let hym than (all though he wolde
not departe) be vtterly cast out and put away from
your company. For (I tell you) that is not cruelly /
but rather mercyfully done. Lest he (by that pesty-
lencyous contagyon and euyll example) sholde in-
fecte / lose / and destroye many other persones. And

this ordre and protestе that I haue here spoken of the garde and kepynge of the syght / that it be not carnally fyxed vpon ony fraile or light persone. I will also in all other lyke offences I shall be founde perceyued / forbodē / iudged / conuycte / and proued gylty / be dylygently and faythfully obserued and kepte with the loue euer of the persones, and hate of the vyces / synnes / or offences. lxxxvj.distin.odio.

¶ The fyfth chapytre.

xij.q.j.nō dicatis.

But what soeuer persone do passe soo ferre in to synne and myslordre / and so ferre be ouerseen that they done receyue prysely letters / bylles / or ony other gyftes / or token of ony maner of persone: yf they do voylfully confesse & knowlege theyr defaute: let them be fauourably delte with / and let prayer also be made for them. But yf (without suche confessyon) they be founde and taken with the defaute / and therof accused / conuycte / and proued gylty by wytnes: let them than accordyng vnto the iudgement of the prelydent / or of the souereyne / be more greuously punysshed. You shall also put your clothynge in the kepynge of one officer or tweyne / or as many as may be sufficyent to kepe them clene and saufe / that they be not corrupte nor hurte with mothes. And as you be fedde out of one celary: so shall you be clothed out of one vestyary or chambre. And yf it may conuenyently come to passe that the garment be mete for the body / and doyll serue the persone: take you than no care (as

though ony garment were yours) what garment
you haue / or whiche garment be offred & brought
vnto you / whether ye haue the same that (for the
season of the yere) ye layde away / or an other gar-
ment that one of your felawes had. So that vnto
no persone that thynge that is necessary / be denyed.
But yet yf (by occasyon of that exchaunge) contene-
cyon / stryfe / murmure / or grudge / do aryse and be-
gyn to growe amonge you / so that some persones
wolde complayne / that they haue now worse gar-
mentes than those were that they had before / and
that they haue not deserued so to be clothed / nor to
haue as theyr felawes haue: you may therin proue
and se your selfe / how moche you wante or lacke
inwardly of the holy habyte and spyrytuall appa-
rayle of your herte and soule / that so done stryue for
the habyte and araye of the body. Notwithstan-
dynge yf your infyrmyte and frayle / be so consy-
dred & suffred of the officers / that euerych of you
haue agayne the same garmentes that before they
had / and that (for the tyme) they layde away: yet
shall you put your stuffe all in one place / vnder the
kepynge of the cõmune officers. So that none of
you werke ne laboure ony thynge for them selfe /
but that all your werkes and labours be done vn-
to the commune profyte. And that with more stu-
dy / more care / with better wyll / and with more dy-
lygence / and with more gladnes of herte & there-
full countenaunce: than yf eche of you dyd werke
and laboure for them selfe. For the charyte wher-
of saynt Paule sayth: dothe in the thynytable per-
sone / neyther seke / seweyth / ne delyte prophe auayle /

cassian⁹. li.iiij.ca. xiiij. de institutz. renũciãc.

oz ſelfe pleaſure: ís to be vnderſtande/ that charyte doth euer put the cõmune pzofyte befoze the pzopze oz ſynguler pzofyte/ and not the pzopze oz ſynguler auauntage/ befoze the cõmune Welthe. And therfoze/ howe moche moze you do care foz the cõmune Welthe/ rather than foz your owne pzopze oz ſynguler pzofyte: ſo moche the moze (I Wyll you knowe) you ſhall pzofyte vnto this perfeccyon/ that is/ that charyte Whiche dothe euer remayne/ & that laſteth foz euer/ be rather pzeferred/ and moze ſet by/ than theſe trãſytozy thynges/ Whiche (here in this lyfe) we done vſe foz nede. It folowyeth therfoze as conuenyent/ that yf vnto a relygyous perſone a garment oz ony thynge elles that may be deputed/ oz appoynted amonge the cõmune neceſſaryes vnto the commune vſe: be gyuen by theyz parentes oz frendes: it ſholde not be receyued pzyuely oz ſecretely/ but that it be in the power and Wyll of the ſouerayne/ to be put vnto the cõmune pzofyte/ oz gyuen vnto them that hath nede therof. And therfoze/ yf ony of you do hyde and kepe ſecrete/ ony thynge ſo gyuen oz ſente vnto them: let them be condempned and iudged as theues/ by ſuche iudgement as appertayneth vnto thefte.

extra de ſtatu monachoꝝ. ca. cũ ad monaſterium. ſ. pzohibemus in fine.

¶ The ſyxth chapytre.

Let your clothes be put vnto Wallhynge/ whether ye Walſhe them your ſelfe/ oz by other perſones/ at the poyntement & Wyll of the ſouerayne/ and not at your owne pleaſure/ leſt the ſuperfluous appetyte of clene clothes/ ſhold

defoule or make fylthy your inwarde soules. Baynes also for ỹ body whan nede is vnto the seke persones / shall not be denyed. But let it be done without grudge / and by the counseyle of physyke. And that so / that yf the seke wolde not therof / yet shall they (whan the souerayne commaundeth) do (for theyr helth) that is to be done. And yet yf the seke persones wolde coueyte or desyre to haue a bayne / whiche (in case) were not expedyent / let not theyr pleasure therin be fulfylled ne done. For (many tymes) that thynge that dothe delyte and please: is iudged or supposed profytable / all though in dede (moche contrary) it do noy and hurte. Yet notwithstandynge / yf the dysease be in the body secrete and not open and knowen / than whan the seruauntes of god done affyrme & saye for trouth they ben seke / let them (without ony mystrust) be byleued. And yet for all that / yf there be no certaynte whether that thynge that the seke persone dothe coueyte or desyre / be expedyment and curatyue or medycynable for the dysease / let counseyle be axed of the physicyon. And whan so euer ony of you must go forth / vnto the bayne / or where elles is necessarye: they shall be no lesse in company than twayne or thre. Nor yet shall those persones that haue nede to go forth / go with whome they wyll. But with whome the souerayne shall commaunde and appoynt. The cure keppynge and prouysyon of the seke persones / whether it be for theyr recouery (after sekenes) or by feblenes of nature / or yet of them that be vexed with feuers / axes / or other dyseases: shall be cõmytted and assygned vnto one certayne persone /

that ſhall axe of the celarye/What he perceyueth is nedefull vnto euery ſeke perſone. And Who ſo euer ben offyceers of the celary/ of the chambre/ or of the libzary/ With ſuche other: let them ſerue theyr felawes Without murmure or grudge. And let the bokes be axed euery daye at a certayne houre. For Who ſo beſyde the due appoynted houre dothe ony axe/ſhall none receyue. But as for your clothynge/ your hoſes alſo or ſhoes/ and ſuche other neceſſaryes/the offyceers/vnder Whoſe keppynge they ben/ ſhall not dyfferre ne make delaye to delyuer Whan nede is. As vnto contencyons/ ſtryfes/ or debates: eyther let none be amonge you/ or (at the leeſt) let them ſhortly be lefte. Leeſt a lytell Wzathe or dyſpleaſure ſholde growe vnto hatred/ and ſo make of a ſtrawe or mote a blocke or a beame. And ſo cauſe the ſoule by Wyll/to be an homycyde/that is a man ſleer/ or manqueller. For ſoo done you rede in holy ſcripture. Qui odit fratrem ſuum/ homicida eſt. 1. Joh. iij.
Who ſo hateth his brother/is an homicyde or manqueller. And yf in paſſyon ony of you/ by rebuke/ fraude/or vnrelygyous Wordes/ or yet by vpbzaydynge of ony defaute that before Was done: ſholde greue/ hurte/ or offende ony of your felawes: let them remembze and gyue dylygence (as ſoone as conuenyently they may) by due ſatyſfaccyon to amende that they dyd amyſſe. And let the perſonss ſo offended or hurte/ Without ony reaſonynge argument or reherſe/ clerely forgyue the defaute and offence. And yf bothe the partyes haue greued or hurte eche other/let them hooly forgyue eche other. And that for lettynge of your prayer and dyuyne

ſeruyce: Whiche prayers / the oftener you do exer-
cyſe / the moze holy ſholde they be. And thoſe amon-
ge you / that ofte tymes ben tempted With the ſpi-
ryte of yre / and ſo ben haſty and ſoone angry: and
yet Wyll ſoone be ſozy therfoze / & make haſte to axe
and haue forgyuenes of them whome they greued /
Wronged / oz dyſpleaſed: ben better and moze reli-
gyous than ben thoſe that Wyll not ſo lyghtly be
moued / & yet Whan they ben Wrothe: Wyll be lothe
to be enclyned oz entreated to concoꝛde and to axe
forgyuenes. And yf ony be that Wyll not (in ſuche
caſe) axe ony forgyuenes at all / oz yet that dothe
not axe & requyre it With good Wyll / and With hole
herte & mynde: Without reaſon oz cauſe done they
byde in the monaſtery / all though they be not caſt
out (as they haue deſerued) oz put aWay therfrom.
Therfoze beWare and kepe your ſelfe from ſharpe
and greuous Wozdes. And yf by chaunce ony ſuche
Wozdes / do eſcape & paſſe your mouth / be not lothe
With the ſame mouth to make the ſalue oz medy-
cyne of amendes / WherWith you made the Woũde
and ſoze / of the treſpace and offence.

¶ The ſeuenth chapytre.

BUt Whan ỹ neceſſite oz nede of diſciplyne
oz coꝛrecyon foꝛ defautes & myſdemea-
nour to be reformed / doth compell you ỹ
ben ſouerayns to ſpeke harde & ſharpe
Wozdes / though alſo you perceyue your ſelfe / ỹ you
haue ſomWhat exceded & ouerpaſſed good maner oz

due measure therin / yet is it not requyred of you / that you shall axe forgyuenes of your subiectes / lest therby in the opynyon of them þ must of duety be vnto you subdued as subiectes / your auctoryte of gouernaunce and rule sholde (by reason of that precyse obseruaunce of mekenes) be dymynysshed / letted / or of lesse strengthe. But notwithstandynge you must axe forgyuenes of god / lorde & mayster of all. For he knowyth / with how grete benyuolence / good wyll / and kyndnes / you do loue and fauoure them: whome (peraduenture beyonde due measure of iustyce) you dyd so blame or correcte. But amonge you may be no carnall loue / but all spyrytuall. Vnto your soueraynes: as vnto your parentes / fadres / or moders / must you be lowly obedyent. And moche more obedyent must you than be vnto your bisytour / that of you all hath ferther charge. Wherfore we straytly commaunde and charge you / that all these artycles and poyntes / be obserued & kepte. So that yf ony poynt therof be broken & not done / it be not forgoten / ne yet negligently ouer passed / but that for the amendement / correcyon / and reformacyon therof / cure and hede / be gyuen of the souerayne. For vnto the souerayne doth prncypally appertayne and belonge / that yf ony thynge do passe the wyttes / lernynge / or power of the same souerayne: he sholde shewe it ferther vnto the ordynarye / or bysytour / that hathe the more large auctoryte. And as vnto those soueraynes that be gouerners and rulers ouer you / let not them Judge ne thynke them selfe happy & welthy / bycause of that power they haue to rule and order other persones /

but rather for the charyte / & good wyll they haue to
do them seruyce. And therfore shall they in all due
honour and reuerence / be your prelates and aboue
you all. And yet in reuerende drede (before our lord)
let them lye prostrate before your fete. And vnto all
theyr company / let them of vertue & all good Wer-
kes / make themselfe forme and example. Let them
also blame / rebuke / and correcte the vnrestfull and
vnsely persones. And them that ben feynt herted and
dredefull: let them cõforte / herten / and make bolde.
Let them also take the seke and feble persones / vn-
to theyr owne proper cure and charge. And vnto all
persones let them be paryent. Let them also with
good wyll make reformacyon and doo correccyon /
wherby they may be had in reuerende fere & drede.
And all though bothe loue and drede ben necessary:
yet let them coueyte and desyre to be amonge you
more beloued than fered. Euermore remembryng
that they shall (before god) rendre & make answere
and acounte for you all. And therfore sholde you of
duety (by your more lowly obedyence) haue pyte &
compassyon: not onely vpon your self / but also vpon
them. For the more hygh place & rowme they done
amonge you bere and occupye / the more ben they in
peryll and Jeopardye. ¶ Almyghty god therfore
graũte that you (as very louers of spirytuall beauty)
may obserue and kepe all these cõmaundementes.
And that by your good and holy conuersacyon
and demeanoure / you may smell of the odoure of
Chryst. Not as bonde caytyues vnto the seruytude
or thraldom of the lawe / but as chyldren vnder the
lyberte of grace. And forbycause that you in this

tell boke may se and beholde your owne selfe as in a myrrour or a glasse/let the same boke one tyme (at the leest) in the weke be redde vnto you. And where you fynde and perceyue/ye haue performed and fulfylled all that herein is wryten/gyue you vnto our lorde the gyuer of all goodnes/due prayse & thanke therfore. And agayne/where ony of you dothe perceyue and fynde: they lacke/wante/and haue not done & performed the same/or fayled in ony poynt therof: let them be sorry for that is past: and beware of that is to come, Beseechynge our lorde they defaute may be forgyuen/and they neuer be brought or ledde vnto the consent of synne.

Deo gratias.

¶ The sayd wretche of Ayon
Rychard Whytforde.

¶ Thus endeth saynt Augustynes rule alone. Imprynted at London in Fletestrete/at the sygne of the Sonne by Wynkyn de worde.

M. CCCCC.

xx. viij.